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Reviews.

THE TRIBUNE.

Reviews.

The Importance of a Christian Basis for the Science of Political Economy.

Such is the title of a Lecture delivered in Baltimore and Philadelphia by Bishop Hughes, of this City, which we barely announced on its publication, considering that, though treating of Political Economy, it in fact dealt so much with Theological differences that we could hardly discuss it without giving offence in at least one quarter—probably in several. Maturer reflection, however, has determined us to take it up, and speak of it as we think, notwithstanding our aversion to discussing Church differences in these columns, since it is not our fault if Theologic discrepancies mingle themselves with the discussion of vital questions which come properly within our own province.

In Bishop Hughes's fundamental proposition we heartily concur, as must very many who will dissent from his subsequent inculcations. That the Science of Political Economy—as propounded by Adam Smith, Bentham, the Edinburgh Reviewers, and their less noted disciples—who modestly assume to be the Political Economists, and stigmatize all dissenting views as absurd, narrow, dictated by selfish interests, &c.—is radically unsound and heartless, in the eye of Christian Philanthropy, is abundantly obvious to clear observers without tracing it to the horrible yet legitimate conclusions of Malthus. This system makes selfishness and general good identical, not in the right way by teaching that individual action should in all cases be based on and conformed to considerations of public good, but by actually inculcating that each must look out for No. 1, and that by taking the best care of his individual (pecuniary) interest, he will most effectually promote the common weal! See this doctrine plainly set forth in Adam Smith's 'Wealth of Nations,' book 4th, as follows:

"Every individual is continually exerting himself to find out the most advantageous employment for whatever capital he can command. It is in his own advantage, indeed, and not that of Society he has in view—but the study of his own advantage, naturally, or rather necessarily, leads him to employ that employment which is most advantageous to Society."

Of course, if this is sound doctrine, the whole 'Free Trade' system is established, and the man who wishes to know whether a particular course is or is not prejudicial to the public weal has only to see whether it promotes or conflicts with his own personal interest! Admitting this principle, it is hard to say how the keeper of a lucrative gambling-house or brothel should not consider himself a more useful and honorable man than an ill-paid clergyman or school-master, nor how we shall resist Hazlitt's deliberate conclusion, after years of apostasy in the 'Free Trade' ranks, that debauchery and all immoralities which involve none but willing actors are not properly within the corrective reach of the community. But the 'Let us alone,' 'Take care of No. 1,' 'Buy where you can cheapest' system is contrary to enlightened Reason, to Humanity, to Religion. The fair price of Labor, and of the Products of Labor, is not always the lowest price at which they may be obtained; for, once admit the principle that the employer may rightfully hire Labor, not at the price which he can fairly afford to pay, but at the lowest price for which he can possibly obtain it, and you establish the right, in the actual condition of things, of a small portion of mankind to starve a large portion to death—or at least into the Poor-House!

We agree, then, most heartily with Bishop Hughes that we need a Science of Political Economy which shall be based on Christian Morality and the Christian precept of the essential Brotherhood of the Human Race, and that the present condition of the great mass of the People of the British Isles is a fair exemplification of the principle of 'Every man for himself,' run out to its legitimate conclusions. It is most absurd to say that the repeal of the Corn-Laws, or any possible modification of the British system of Taxation, could radically and permanently improve the condition of the Laboring Classes. The evil is too deep-seated to be cured by any such superficial treatment. It might for a short time be alleviated, but the same evil principles exist at the root, and the same results would in a short time be reproduced in all their disastrous potency. Not until the principle, that the tiller of the soil, the workman in the factory, is entitled to his fair proportion of the fruits of his toil, will the evils now experienced be fully obviated. So long as the maxim bears sway that the landlord letting his farms, the capitalist investing his money, the master-workman employing laborers, may laudably drive the hardest bargain which Poverty and Necessity will compel the weaker party to submit to, just so long will the mass of mankind be destitute, degraded and miserable. A true Christian basis for the relations of man with man in whatever capacity is indispensably requisite to the happiness if not the very existence of the less fortunate millions who possess no hold on the soil or the accumulations of past industry.

The Bishop proceeds, however, to find a primary cause of the Social misery which darkens the British Isles in the Reformation. In his view, that great change was operative in producing the immense inequalities of Fortune and intellect dependence or destitution of millions which now exist, in the following manner:

1. By confiscating to secular uses, and often to individual aggrandizement, the vast estates formerly held by the Church—that is, by the various bishoprics, monasteries, &c., which were always easy landlords, and dispensed a great portion of their incomes in charity to the Poor.
2. By encouraging the Clergy to marry, and thus increasing immensely the expense of their maintenance; as the property of the priest in the old time belonged, in life and at death, to the Church, and thus to the Poor, while that of the Reformed pastor is bestowed on his family;
3. In banishing the Catholic inculcations of

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the imperative duty of the Faithful to impart freely of their substance to the Poor, and of the saving efficacy of Good Works along with Faith:

4. In abolishing the religious brotherhoods and sisterhoods which made the relief of human misery their constant and zealous employment;
5. In abolishing the Holidays of the old religion, forty-five each year, which were formerly days of instruction and intellectual as well as moral culture to the Poor. Their abolition, the Bishop argues, greatly increased the industrial efficiency of Great Britain, enabling her to undersell and ruin the Manufactures of Catholic nations, but in the end the poor man got no more for his year's labor than just enough to subsist him, and had added forty-five days to his year's toil for no personal benefit; while the Capitalist, the Landlord, grew rich on the increased production without increase of cost.

—Such are Bishop Hughes's leading positions, as we recollect them, intended to establish that the Reformation has been a serious Social calamity to the Poor not only of Protestant Countries, but has reacted thence upon the condition of the Poor universally. This latter proposition would be better established if the condition of the Poor in those Catholic countries which exclude the fabrics of England were essentially better than in Protestant lands. The fact that there is no legal provision for the support of the destitute in France or Italy by no means convinces us that there need be none, or even that the number of the Poor is smaller or their condition better in these countries than in Great Britain. We do not dispute that the Old Church does all she can, and is able to do much, to alleviate the sufferings of the destitute; but is that the best thing that could be done?—What has the Church (we speak not of one but of the Christian Church generally) done systematically to prevent Pauperism? What might she not do with her vast moral power, her wealth, her influence with the great, and her intelligence? We believe she might utterly annihilate Pauperism for the able-bodied if her energies were directed to that end, and we trust the attention of all Churches, Catholic and Protestant, will be directed to this vast subject. Meantime, we thank Bishop Hughes for entering upon the field of Political and Social Economy, and discussing the important topics there presented in the light of benignant Christianity. We trust the example may be generally imitated by the Clergy, and if their deductions be propounded in a spirit less dogmatic and self-sufficient than those of the Civil Doctors, and their tolerance of dissenting opinion be such as meekness would inculcate, the result cannot fail to be promotive of Social and Religious well-being.

Curiosities of Literature.

CURIOSITIES OF LITERATURE.—By BENJ. D'ISRAELI: With

Curiosities of American Literature, by Rev. R. W. Gris-

wold. New-York: D. Appleton & Co.

This is the double title of a large and beautiful printed octavo volume, now in press, and which is about to make its appearance in the World of Letters. With the first part every body is already familiar. The deep research, the evident enthusiasm in his subject, and the light and pungent humor displayed by D'Israeli in it, are the delight of all classes of readers, and will undoubtedly send him down a cheerful journey to posterity, if only on account of the pleasant company in which he has managed so agreeably to introduce himself. The other portion of this work—that relating to the Curiosities of American Literature—will be entirely new to the public; yet we shall be disappointed if it is not directly as popular as the other. Mr. Griswold has performed his task in a manner highly creditable to his taste, while displaying most favorably his industry, tact and perseverance. We will commence our extracts from this interesting work with the following translation of the Lord's Prayer into the Indian dialect, from the first edition of Eliot's Indian New Testament, printed at Cambridge in 1661:

Nooshun kesukunt, Our Father which art  
quintanatumunch koo- in Heaven, hallowed  
wesuwon. Thy name. Thy King-  
Peyauum come. Thy Will be  
oucht kukketassoota- done in Earth, as it is  
moonk, kukkenantoo- in Heaven. Give us this  
moonk ne n mach olkiet day our daily bread.  
neush kesukunt. Num- And forgive us our debts,  
meetsungash askesuk- as we forgive our debtors.  
kokish assamainne yed- And lead us not into  
deu kesukod. Kah ah- Temptation, but deliver  
quontamainne num- us from Evil: For thou  
matcheongash, neane matcheuhukueingir nu-  
tahquontamounnong. tahquontamounnong. The  
Albue sagkopaguna- Power and the Glory for  
mainne en qutcheuon- ever. Amen.

Eliot was an Englishman, and graduate of Cambridge. Being subsequently persecuted for non-conformity, he emigrated to America in his late seventeenth year, landing at Boston on the 3d Nov. 1631. In the following year he became pastor of a Congregational Church in Roxbury, and in the autumn of 1646 preached his first sermon in Indian, at Nonantum, now Newtown. From this time until he died, in the 86th year of his age, "he labored with an earnestness and ability, rarely equalled and never surpassed, to educate and convert the Indians; and of all the Christian Missionaries in America, from his discovery to the present time, he was the most successful."

Eliot was the author of several works relating to the progress of Christianity amongst the Indians; but his principal works are his Indian Grammar and his various Indian translations, the chief of the latter being his Indian Bible, which great enterprise he completed in 1663. Very many people, we suspect, will learn now for the first time of the existence of a translation of the Bible into the Indian dialect, at this early period of our history. The observations of Mr. Griswold on this work of the Apostle of the Indian, as Eliot was appropriately called, are as beautiful and touching as they are true and appropriate.

Mrs. Anne Bradstreet, "the mirror of her age and glory of her sex," as she was styled by a cotemporary, wife of Governor Bradstreet, was only 18 years of age when she came to America

with her husband. She was a poet, whose fancy seems to have been very sturdy and Shaksperian, and would be called "quite shocking" in these refined days. Her poems were printed in 1640, and were entitled "Several Poems, compiled with great variety, wit and learning, full of delight; wherein especially is contained a complete discourse and description of the four Elements, Constitutions, Ages of Man, and Seasons of the Year, together with an exact Epitome of the Three First Monarchies, viz: the Assyrian, Persian, Grecian; and Roman Commonwealth from the beginning, to the end of the last King; with divers other Pleasant and Serious Poems." From this long and truly historical collection of poems we can only take the following lines:

Her breast was a brave palace, a broad street,  
Where all heroic, ample thoughts did meet,  
Where Nature such a tenement had tane  
That other souls to hers dwelt in a lane!

WILLIAM PENN.—"With all his goodness and gentleness," (says Mr. Griswold,) the founder of Pennsylvania was not free from that spirit of bitter controversy which prevailed before his arrival in this country, in New-England; and the titles of some of his tracts were as quaint and intemperate as those of Mather and Williams—as for example, 'A Brief Reply to a Mere Rhapsody of Lies, Folly and Slander,' 'An Answer to a False and Foolish Libel,' &c. It is not perhaps generally known that the Champions of English Liberty, to subscribe some party object, proclaimed Penn a traitor, without the slightest ground; and all his rights as an Englishman, and his chartered privileges, were shamelessly violated by the very Statesmen who had drafted the Act of Toleration and the Bill of Rights. His friend Dr. John Locke having interceded for his pardon, Penn replied, "that he had never been guilty of any crime, and could not, therefore, rest satisfied with a mode of liberation which would ever appear as a standing monument of his guilt."

Mr. Griswold's chapter on the "Satirical, Dramatic, and other Poems and Public Affairs written during the Revolution," is particularly ample and interesting. We see much that we should be glad to copy. We must content ourselves, however, for the present, with the following:

WAR SONG. Written in 1776.

By PHILIP BARCLAY.

Hark, hark, the sound of war is heard,  
And we must all attend;  
Take up our arms and go with speed  
Our country to defend.

Our parent state has turned our foe,  
Which fills our land with pain;  
Her gallant ships, manned out for war,  
Come thundering o'er the main.

There's Carleton, Howe, and Clinton too,  
And many thousands more;  
May cross the sea, but all in vain;  
Our rights we'll never give o'er.

Our pleasant land they do invade,  
And property they do destroy;  
And all because we won't submit  
To their despotic power.

Then let us go against our foes,  
We'd better die than yield;  
We and our sons are all united  
If Britain win the field.

Tories may dream of future joys,  
But I am bold to say  
They'll find themselves bound fast in chains  
If Britain wins the day.

Husbands must leave their loving wives,  
And sprightly youths attend;  
Leave their sweethearts and risk their lives  
Their country to defend.

May they be heroes in the field,  
Have heroes' fame in store;  
We pray the Lord to be their shield  
Where thundering cannons roar.

The oldest of the Revolutionary lyrics we shall present is the "Patriot's Appeal," printed in the Pennsylvania Chronicle, at Philadelphia, on the 4th of July, just eighty years before the Declaration of Independence. We copy it from a ballad sheet, dated in 1775:

THE PATRIOT'S APPEAL.

Come join hand and hand, brave Americans all,  
Awake through the land at fair Liberty's call;  
No tyrannous acts shall suppress your just claim,  
Or stain with dishonor America's name!

In freedom we're born, in freedom we'll live;  
Our purses are ready—  
Steady, friends, steady!

Not as slaves, but as freemen, our money we'll give!  
Our worthy forefathers (let's give them a cheer!)  
To climates unknown did courageously steer;  
Through oceans to deserts for freedom they came,  
And, dying, bequeathed us their freedom and fame!

In freedom, &c.

Their generous bosoms all dangers despised,  
So highly, so wisely their birthrights they prized;  
What they gave let us cherish and piously keep,  
Nor frustrate their toils on the land or the deep.

In freedom, &c.

The tree their own hands had to liberty reared  
They lived to behold growing strong and revered;  
With transport they cried, 'Now our wishes we gain,  
For our children shall gather the fruits of our pain.'

In freedom, &c.

How sweet are the labors that freemen endure,  
Of which they enjoy all the profits secure!  
No longer shall we shall Americans know,  
If Britons may reap what Americans sow!

In freedom, &c.

Swarms of placenten and pensioners e'en now appear  
Like locusts defiling the charms of the year!  
Suns vainly will rise and show'rs vainly descend,  
If we are to drudge for what others may spend.

In freedom, &c.

Then join hand and hand, brave Americans all,  
By uniting we stand, by dividing we fall;  
In so righteous a cause we may hope to succeed,  
For Heaven approves every generous deed.

In freedom, &c.

All ages and nations shall speak with applause  
Of the courage we show in support of our cause;  
To die we can bear, but to serve we disdain,  
For shame is to freedom more dreadful than pain.

In freedom, &c.

A bumper to Freedom! and as for the king,  
When he does deserve it, his praises we'll sing!  
We wish Britain's glory immortal may be,  
If she is but just, and we are but free!

In freedom we're born, in freedom we'll live,  
Our purses are ready—  
Steady, boys, steady!

Our money as freemen, not slaves, we will give!

\* In the copies of this song printed during the Revolution, the last stanza is altered. In the Pennsylvania Chronicle, which we have examined, it is printed—  
This bumper is drawn for our ever-loving health,  
And this for Britania's glory and wealth, &c.

The last specimen of Revolutionary verse relating to the battle of Saratoga for which we have room is the following curious account of that event, published in the newspapers of the day—  
Here followeth the direful fate  
Of Burgoyne and his army great  
Who so proud did display  
The terror of despotic sway.  
His power and pride and many threats  
Have been brought low by fortunate Gates  
To bend to the United States.

British prisoners by Convention..... 2,442  
Foreigners by Convention..... 2,198  
Sons sent across the Lake..... 1,142  
Burgoyne and his suite, in state..... 1,142  
Sick and wounded, bruised and pounded..... 523  
N'er so much before confounded..... 400  
Prisoners of war before Convention..... 300  
Deserters come with kind intention..... 1,220  
They lost at Bennington's great battle..... 600  
Where Starke's glorious arms did rattle..... 413  
Killed in September and October..... 300  
Ta'en by brave Brown, some drunk, some sober, 413  
Slain by high-famed Herkeman..... 300  
On both banks, on rear and van..... 4,413  
Enough to crowd large plains all over,  
And those whom grim Death did prevent  
From fighting about our continent:  
And those who also stole away,  
Lest they down their arms should lay,  
Abhorring that obnoxious day..... 14,000  
The whole make fourteen thousand men  
Who may not with us fight again  
This is a pretty just account  
Of Burgoyne's legion's whole amount.  
Who came across the Northern Lakes  
To desolate our happy States, &c. &c.

\* Col. John Brown of Mass.

† Gen. Herkimer of New-York, (probably)

LORD DEXTER.

"LORD TIMOTHY DEXTER" was born in Malden, Massachusetts, in 1743. He is said to have been an industrious and ingenious when a youth as he was foolish and fortunate in mature age. He was apprenticed by his father to a leather-dresser, and, on attaining the age of twenty-one years, embarked in the business on his own account, and for a long time carried it on successfully. He also amassed a large sum of money by buying depreciated notes, and selling them for their full nominal value, and by marrying a rich widow. Having secured a liberal fortune, he set up for a lord, and for many years lived in vulgar magnificence at Newburyport, where he had a splendid mansion and a fine estate. Every thing about him was unique and absurd. Fifteen thousand dollars' worth of wooden statues adorned his grounds; his dress was a mixture of the militia captain's and the Roman senator's; his coach was like the car of a heathen deity; and his 'literary compositions' were as odd and stupid as he was himself. His 'Pickle for the Knowing Ones, Or, Plain Truth in a Homespun Dress,' is a collection of proverbs, aphorisms and observations, new and old, so wretchedly written that it is difficult to discover their meaning. It was, within a few years, written by the late Samuel L. Knapp. We copy the following note from the last page of the second edition of it:

NOTE TO DEXTER'S SECOND EDITION.

Founder mister printer the Nowing ones complate of my book the first edition had no stops I put in A nuf here and they may pepper and salt it as they please

But we are running away with the space we had allotted to this forthcoming addition to our Literature, and must break off abruptly—reserving the privilege of speedily resuming our researches in a field so ample, so curious and so instructive.

The Readable Monthlies.

We recognize two classes of Monthly Magazines—the Readables and the Admirables. With the latter—profuse and gorgeous as an Autumn Prairie though they be—we are seldom in either the humor or the leisure to be astonished. Three of the former are before us.

HUNT'S MERCHANTS' MAGAZINE is, to adopt a congenial phraseology, a staple commodity—always in demand, always quite up to high quotation mark. We would quote a great portion of it if we had room. The number for March is a fine specimen of this really valuable work. The leading article—"Sketches of Russian Commerce"—we have read with profit and pleasure. This is followed by an interesting account of the 'Origin and History of the Danish Sound and Belt-Tolls.' But the most important article in the present number is that on 'Post Office Reform.' In this article the writer attempts (and we think with good success) to show that the postage of letters carried not over 30 miles might be established at 3 cents; over 30 and not more than 400 miles, 5 cents; all others, 10 cents; and this great reduction can be made without embarrassing the Post Office Department. To effect this, of course it would be necessary to abolish the franking privilege, and compel each Department of the Government to pay its own postage bills. This is certainly nothing more than right—as, under the present state of things, the Post Office Department is actually taxed for the support of the other Departments—a thing never contemplated or advocated by any body: it being a universally admitted principle in discussing the affairs of the Post Office Department that it should maintain itself, and nothing more.

The actual cost of the franking privilege seems to be a matter at which we must content ourselves with guessing. Nothing definite is known on the subject by the Department itself—such wide discrepancies exist in the official reports.—From the best estimates, however, which the writer in the Magazine has been able to make, he sets down the expense of the franking privilege per year as follows:

Free letters, according to P. M. G.'s Report, Dec. 3, 1842, 3,000,000—which assuming an average of 15 cents per letter, would be.....\$450,000

Postmasters' Commission on the above..... 60,000

Free letters not included in above Report, because not exhibited by the returns of the Deputy Postmasters, 1,000,000, at 15 cents each..... 150,000

Cost of advertising free letters..... 30,000

Free printed matter, if charged at the usual rates, exclusive of newspaper exchanges, (a very low estimate, we think)..... 210,000

Total cost of the franking privilege per year.....\$900,000

The facts and reasonings upon which these estimates are based are set forth at length, in the Magazine, and appear to us to be irrefutable and logical. With this large item to be subtracted from the annual expenses of the Department, the writer proceeds with a very clear analogical argument to show that the revenue of the Department would be increased under the reductions he advocates in the ratio of those reductions. But leaving the franking privilege undisturbed, the writer estimates that his tariff of postage would materially increase the revenue. We have not room, at this moment, to go into this subject in detail, and recommend the entire article to an attentive perusal.

DEMOCRATIC REVIEW.—The leading article in the March number is an interesting paper on "Danton, Robespierre and Marat." Nathaniel Hawthorne the imitable, contributes a sketch entitled "The Intelligence Office," and the remainder of the number (politics excepted) is judiciously and ably filled. The embellishment is a steel engraving of Benj. F. Butler, Esq.

THE KNICKERBOCKER.—Time ripens our worthy old friend Diederich, and makes his conversation mellow and pleasanter. We have been well amused with the old gentleman's Spring visit, and congratulate his patrons upon the freshness and vigor of his mind and humor. The "Gossip with Readers and Correspondents" in the present number is, as usual, one of the most attractive features in the publication. The most valuable article in the number, however, is "The Legend of Don Roderick," by the author of the Sketch Book. It seems that this Legend, with several others, appeared in London, some eighteen years ago, in a volume which has never been published in the regular edition of the author's works, and which never was known in this country. "Mr. Irving (says the Knickerbocker) introduces the legends to his readers with a few prefatory sentences, in which he states that he has ventured to dip more deeply into the enchanted fountains of old Spanish chronicles than has usually been done by those who have treated of the eventful period of which he writes; but in so doing he only more fully illustrates the character of the people and the times. He has thrown the records into the form of legends, not claiming for them the authenticity of sober history, yet giving nothing that had not a historical foundation. 'All the facts herein contained,' says Mr. Irving, 'however extravagant some of them may be deemed, will be found in the works of sage and reverend chroniclers of yore, growing side by side with long acknowledged truths, and might be supported by learned and imposing references in the margin.'"

THE HARE-BELL: A Token of Friendship. Edited by Rev. C. W. EVEREST, is the title of a neat little collection of brief original Poems and Essays published in Hartford, Ct. by Case, Tiffany & Co. and in this city by J. Winchester. Among the contributors are Mrs. Sigourney, Mrs. Osgood, Mrs. Stephens, Mary Ann Dodd, Wm. H. Burleigh, Park Benjamin, Rev. A. Cleveland Cox, James Dixon, &c. &c. We make room for a single extract, taken almost at random:

HYMN AT SEA.

MARY ANN DODD.

Our barque is moving o'er the mighty deep,  
While calm the waves upon its surface sleep;  
The sun is sinking in his briny rest,  
Dying with ruby hue the water's breast.  
God of the wide and ever-heaving Ocean,  
Hear thou the hushed heart's hymn of deep devotion!

Whom shall we praise but Thee? The Sea is thine;  
And though we toss upon the foaming brine,  
Which rises high around like scattered dust,  
Thou art our refuge, and in Thee we trust;  
For Thou canst smooth the Ocean-path before us,  
And bid the rainbow, love's own arch, bend o'er us.

Whom shall we fear but Thee? The winds are thine,  
Curling the deep in a long silver line,  
Or dashing foam on the devoted deck,  
Or howling wildly round the vessel's wreck;  
O'er the vexed waters then thy spirit moving,  
Bids them be still, the angry surge repressing.

Whom shall we trust beside? alone with Thee,  
Our barque is bounding o'er the solemn Sea:  
On, let the waves heave high! Thou dost not sleep,  
Thy watchful love is with us on the deep,  
Guiding us safely o'er the billow's motion,  
Though dark our pathway on the midnight Ocean.

"HISTORY OF THE CHURCH OF SCOTLAND from the Introduction of Christianity to the period of the Disruption in 1843; By Rev. W. M. HETHERINGTON, A. M. Author of 'The Minister's Family,' 'History of the Westminster Assembly of Divines,' &c. first American from the third Edinburgh Edition," has been published in a noble octavo of 500 pages by Robert Carter, 58 Canal-st. The recent stirring events in the history of the Kirk of Scotland impart to this work an immediate and deep interest. Price \$1.50.

"CAMPELL'S Foreign Semi-Monthly Magazine or Select Miscellany of European Literature and Art," for March, contains portraits of WASHINGTON ALLSTON and Dr. MAGGINN, with interesting Biographical Sketches. It has articles on French Administration, Travels in Kordofan, &c. and is elegantly printed. (W. H. Graham, 160 Nassau-st.)

"The Grace and Duty of being Spiritually Minded; By JOHN OWEN, D. D. sometime Vice Chancellor of the University of Oxford," has been published in a fair 12mo of 385 pages for 37 1/2 cts. by R. Carter, 58 Canal-st. It is a standard treatise on a subject which is at least eminently deserving of universal consideration.

"THE JEW," by C. Spindler, has been published by the Harpers for a shilling. We have already spoken of its merits. Novel-reading is becoming the cheapest of luxuries.

The Last Words of Mr. Upshur.

The Madisonian says that the last words Mr. Upshur wrote were the following, which he penned just at the moment of his departure for the excursion on board the Princeton, and which were published in the Madisonian of Wednesday evening. We copy it for the satisfaction of our readers, who will see that the last public act of the writer had a humane and benevolent object in view:

"It is deemed proper to state, for the information of those persons who may feel an interest in the citizens of the United States now undergoing the sentence of transportation in Van Dieman's Land, in consequence of their participation in the revolutionary movement in Canada in the year 1835, that there is reason to believe that particular applications made to the British Government in their behalf, through that of the United States, will meet with respectful consideration. As no measure of general amnesty, however, appears to have been thought expedient by Her Majesty's Government, it will be necessary to confine these applications to individual cases. Those friends or relations of American prisoners now in the British Penal Colonies, who may wish to address to the British Government petitions in their behalf, are requested to send their applications to the Department for transmission."

"Such Americans as were resident in Canada at the time of taking up arms should make their application through the Canadian authorities."

For The New-York Tribune.

TRANSPLANTED FLOWERS.

THERE are Flowers that grow in twilight  
From the world's rude eye away;  
In their freshness lone they flourish,  
Shunning the cold glare of day.

Eyes we see not watch their blooming,  
Loves we know not shield them there—  
Vain on earth would Beauty flourish  
If it gained no love elsewhere.

Yes; those flowers charm the angels  
As they hover—unheeding—  
And from Time's rough breath they bear  
To the milder airs of Eden.

Beauteous grew my infant blossom,  
Bright his eye as that of heaven—  
Gentle as the gentle bosom  
Whence his little life was given.

My love for him was like the feeling  
For a lovely atmosphere,  
Which enshrouds us, though unconscious  
That its blessings are so dear.

And the angels saw my blossom,  
And they knew so sweet a soul  
Never could find fit employment  
While beneath this world's control.

And when twilight time had mingled  
Heavenly bright and earthly gray,  
I heard the rustling of their pinions,  
As they snatched my babe away!

Yet, lest all should be bereft me,  
When no longer could be given  
Him I so did love, they left me  
With his clay the smile of heaven!

Now, at every Summer twilight,  
He, I feel, must near me be,  
And I strain my aching eyeballs  
If his image I may see.

If the soul's entrest feelings  
To a single love be given,  
When that love is taken from us,  
They will follow it—to heaven!

And though nearer claims may call us  
Louder toward this lower sod,  
Long, though useless, will they linger  
Round the gates of that abode.

Another could not fill the station  
Of my first-born and my only;  
Ah! though many should be given,  
'Mid their bloom I should be lonely.

Many days and nights of watching  
I can bide in grief and pain,  
If to my embrace be yielded  
After all, my boy again.

Chicago, Feb. 15, 1844. JERRY A. WEST.

Post Office Reform.

The Boston Daily Advertiser states that Senator Merriek has revised and modified his Postage Reform bill as follows. We think the changes in the main judicious, and such as greatly to improve the character of the bill.

Mr. Merriek, the Chairman of the Committee on Post Offices and Post Roads in the United States Senate, upon whose bill we made some comments a few days since, has reported some amendments to the details of that bill, but not important ones. He now proposes that all drop letters shall be charged at the rate of two cents each, and all advertised letters with the expense of advertising in addition to the postage. He increases the standard size of Newspapers from 1325 to 1600 square inches, and makes Newspapers sent from their place of publication free for all distance under 30 miles, instead of within their counties only, as in the original draft.—Newspapers are defined to be any printed publication issued in numbers consisting of not more than two sheets, and published at stated intervals of not more than a week. The privilege of free exchanges for Editors is restored as in the law of 1825, and the section prohibiting the sending of Newspapers out of the Mail, as merchandise, is stricken from the original draft.

Printed and engraved Circulars he proposes to charge at 2 cents for all distances; and no postmaster is to receive, to be conveyed by mail, any packet weighing more than 3 pounds. The other amendments proposed are for the greater security of the free stamps granted in lieu of the franking privilege; to counterfeits which is made punishable by imprisonment for not less than six months or more than five years, and by fine not exceeding \$5000.

THE NEW STATE PRISON.—We have noticed, in regular order, the proceedings taken in the Assembly in relation to the bill reported by the Standing Committee on State Prisons, relative to the establishment of a new State Prison, to be conducted on new and popular principles. The Albany Argus, from which we take the following provisions of the bill, seems to think that present indications are adverse